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The True Woman.

Edited by Mrs. Charlotte E. McKay.

Vol. I.—No. 11.] BALTIMORE, JANUARY, 1872. [Price 5 Cents.

THE gentle charms which wait on female life,
Which grace the mother, and adorn the wife,
Be these our boast; yet these may well admit
Of various knowledge, and of blameless wit;
Of sense resulting from a nurtured mind;
Of polished converse, and of taste refined.
—*Hannah Moore.*

[For The True Woman.]

Lives and Opinions of True Women.

NUMBER VII.

Mrs. Editor:—Stimulated by the series in your paper of "Lives and Opinions of True Women," I send you the following souvenir of MISS RAMSEY.

The Misses Ramsey, well known in Baltimore a half century ago, had much to do with the education and training of the present high-toned elderly ladies of Baltimore. These eminent teachers belonged to the type of women your papers so well describe—religious, high-minded, intelligent, unselfish women, whose lives are embalmed in the memories of a generation fast passing away. The result of their labors did not shape itself into worldly gain of any kind. Unfortunate in their investments, they passed on to old age in poverty, after a whole long life of labor. Still the love and honor that they won followed them to their grave, which lies in the pathway to the door of Westminster Church, corner of Fayette and Green streets. The lines I send were written long ago, but I am sure they will awaken sympathetic echoes in the breasts of many of my co-evals, and rescue "the memory of the just" from undeserved oblivion.

MY TEACHER—A SOUVENIR OF MISS BETSEY RAMSEY, OF BALTIMORE.

O many are the women of renown,
And many a sweet face shineth in old story,
And many a noble queen hath worn her crown,
Faint symbol of her own indwelling glory!
And star-eyed poesy, that needs no torch,
But with quick glances lights earth's dim recesses,
Hath shewn that not alone in palace porch,
Dwelleth the worth that in true women blesses
God's universe, like music, flowers and fire light.
For some, deep hid among small, common cares,
Poetic vision hath revealed bright
With streaming halos rounded—sweetest airs
Of music's cunning have less witchery;
While round them moves the orbed social state,
Obedient to some effluent harmony,
Which from their being seems to emanate.
And yet, among the unsung beautiful,
Hid like gold grains amid black sand and clay,
Yet to be found by Poet, dutiful
To seek the best through earthly ills all way,
Lies many a pitiful and most sweet history
Of some weak woman laboring valiantly:
Albeit to her, all life was but a mystery
Of care, and suffering, and anxiety,
And sudden thwartings in the way she sought,
And troubles from without, and sicknesses,
Strange and unusual, seeming only brought
For purifying, purging of all weaknesses.
Of such wert thou, my teacher and my friend!
Would I could paint thee in such living dyes,
The world would venerate ever! Back I send
My thoughts to those old school days! Rise
From your white cerements, memories, and bring
Her image on your fronts! There sitteth she
From morn till noon, from noon till evening
Bears the dead daylight through the western sky;
Her tasks more self-imposed than done for pay,
So lovingly she aideth each endeavor. Now
Bettering some broidery, in whose stitches lay
Moses in bulrush, or where Ruth did bow
Her beauty 'mid the barley sheaves—doth use
Her little leisure, or twixt night and morn
She toils o'er school-girl landscapes, to infuse
Some quickening spirit in their forms forlorn,
Of man, and beast, and tree, and heavy cloud,
That frown defiance on her lightning touch;
And, save her natural needs, no rest allowed;
She never heard their cravings overmuch.
Taxing her faculties, knowing no rest,
No recreation, sweet reprieve from toil,
Or pleasant exercise,—within her breast
Indwelling sense of duty still doth foil
Every low hint of self-respecting care.

Her school—(a noisy crowd of romping girls,
From awkward 'twelve, to sixteen shy and fair
Hiding its sweetness 'neath its unshorn curls!)—
She taught with wondrous skill and diligence:
No mere routine was hers of days and books;
She labored to impart!—and with fine sense
Of sympathy with quick desire that looks
From faces where first mind is used—more things
Than e'er were "nominated in the bond."
Even now most visibly doth fancy bring
Her presence, and I hear her voice, as sound
Through the old chambers of the past the tramp,
The stately tread, of those Night Thoughts of Young,
She read so well; interpreting their pomp
With high endeavor, and most ready tongue!
To many a listless ear 'tis true, but mine
Found then strange joy, in what now reads so strained,
For then with eagerness I did incline
To rhythmic energy in verse attained;
I thought those Night Thoughts far surpassed the Psalms!
She fed me with her oral tutelage!
And though I know that many, without qualms
Of conscience, would in subtlest stealth engage,
To cheat her unsuspectingness, not so
Did all. But ah! what boots mere school-girl lore!
She taught me better than all books! I know
My trust in human nature evermore,
My firm belief that pure unselfishness
Is possible to men and women here;
That love of use can motive be, no less
Energic than base calculation's cheer—
Groweth from what I knew of her. Oh! thanks
For this, my teacher! Simple, good and wise
Wert thou, and well we felt it. Many pranks
Hath time played with me—many a disguise
Stripped from the painted face of things—since then.
Much that I once held venerable, I see
A solemn, mocking hideousness; but when
Faith fails me in my kind, I think of thee!
And earth looks bloomingly! Ah! now, indeed,
Thou that didst never work for Time's reward,
Art safe amid Eternity's. No need
To praise thee now, thou whom my well loved Lord
Hath called "Faithful."

Every Sabbath day,
O'er thy low grave the thronging people go
Into God's sanctuary. Ah! thy *life* did lay
In all our girlhood's pathway even so.
Walking straight by it, haply over it,
Onward we went to truth and holiness,
To find in womanhood a temple fit
For Christ the Spouse to occupy and bless.

E.

Memorial of a Woman of Massachusetts.

The following Memorial, remonstrating against Woman Suffrage, was read before the Senate Committee on the District of Columbia, and presented in the United States Senate, February 10th, 1870; being the first movement to gain a hearing of Congress in that direction. Senator Morrill, of Maine, in presenting it, took occasion to say that the lady from whom it came had rendered important voluntary service to the country, having been actively and most efficiently engaged in the Field Hospitals during the war, ministering to the sick and wounded soldiers of both armies, and thus as a true worker in the cause of humanity, had established her claim to a hearing before the country.

It has been said by members of Congress and others, that the answer to the important question of Woman Suffrage, depends on the choice of woman; that when a majority of the women of the United States wish to vote, they will be admitted to the polls.

Hitherto, the discussion of the subject, so far as women are concerned, has been chiefly one-sided. Not that all the woman talent of the country would be found with the advocates of Woman Suffrage, but primarily because a large majority of women are too busy with their legitimate duties to give sufficient attention to the subject to become its outspoken opponents, and partly because many intelligent thinking women, while they would deprecate such a result as a calamity, have not believed in its possibility.

I therefore beg leave respectfully to represent to this honorable body, some reasons why we do not want the ballot; and in saying that we do not want it, I believe that I express the sentiment of a large proportion of my countrywomen. First, then, we do not want the ballot, because it lies wholly outside of what we consider our appropriate sphere of life and line of duty. Were women ten times wiser than men, all that amount of wisdom would not be too

much for their daily requirements in their present relations to the social system; for the proper administration of household affairs, and the suitable training of those who are to become the men and women of the succeeding generation. Could the privilege be restricted to the few who now ask for it, there could be no objection on the part of others. But this cannot be. No sooner will it be the privilege of a few women to vote, than it will become the imperative duty of ALL, not only to drop a slip of paper into the ballot-box a few times in a year, but to make themselves so thoroughly acquainted with a class of subjects quite foreign to their tastes and ordinary occupations, as to be able to cast an enlightened and conscientious vote.

Thus the duties involved in it would be a superadded weight to the burden already, in most cases, sufficiently onerous.

Why therefore should we tempt our legislators to put a yoke on the neck of women, which neither our mothers nor we were able to bear?

But our great reason for deprecating universal Woman Suffrage is, that we believe it would imperil the safety of the Republic, by an immense increase of the unintelligent and incompetent vote.

There are reasons which lie deep in the nature of things, and the very constitution of the race, why, among the masses of the ignorant and uncultivated, women are less capable than men, of forming opinions which would lead to a safe exercise of the Elective Franchise. The duties and daily labors of the poor man lead him out among men; where, even if he cannot read, his opinions are formed by observation and contact with minds superior to his own. But how can the poor woman, overburdened with the care of her children, and the daily struggle for life, busy all day in the kitchen, standing at the wash-tub, form any correct opinion as to who shall best make and administer the law, which she cannot read, and guide the State, the significance of which she cannot comprehend? I have spent several years in close contact with the freedmen and women of the South, and I believe others who have closely observed them, will bear me out in the testimony that the poor colored women are far more ignorant and imbruted; or, as they express it, *trifling*, than the men. This, I think, is also true of the poor whites of the South, and of the great mass of ignorant foreigners which everywhere throng our shores, and make up so large a portion of our population. The admission to the polls of two millions of colored men, just redeemed from slavery, was a matter of justice as well as a political necessity, but it was not accomplished without the gravest anxiety as to the result. Why increase the danger by the addition of the same, or nearly the same number of colored women? Ignorant women may indeed be, in their narrow sphere, models of virtue, accomplishing all that Providence and human society demand of them, but admitted to the polls, they would only be so much new material for the manipulation of intriguing wire-pullers and crafty politicians, to say nothing of the new lever thus placed in the hands of men, who, by social or ecclesiastical position, control to a great extent the votes of the illiterate masses. Yet some of the most gifted minds of the country are demanding that to them shall be committed the sacred right and privilege of Suffrage! How can they?

Is it urged that the right of Suffrage conferred on woman would stimulate her to higher intellectual attainments, in order that she may more intelligently exercise that right? The argument admits a doubt, but if granted, we would say that the safety of the whole is of more importance than the elevation of a part; that it is never wise to risk killing the patient in order to cure the disease; that the preservation of the Republic is the first and greatest interest of all men and women, and that nothing could be a permanent advantage to woman, which would be a disadvantage to the body politic.

As to the question of remunerative labor for women, we gladly concede that much has been done by the advocates of "women's rights" to educate public opinion on that subject, and bring it to a proper sense of the needs and deserts of women. We heartily thank them for this, and believe that great progress can be made in that direction, without incurring the risk of overturning the present foundations of society. Already the pulpit, the press, the stage, the lecture-platform, the medical profession, as well as the teacher's chair, are open to her. Let her to whom Providence has not committed the more important and dignified offices of wife and mother, go in and win in these wide fields of activity, such laurels as she may. Should she fail here, she will find that there still remains much land to be possessed in the more common and unambitious walks of life.

In conclusion, we believe that the country is at present in no condition to try so important an experiment. If so unwished-for a re-organization of society must come, we pray Heaven that it may at least be deferred until the results of the past decade are secured; that the good Ship of State may have time to recover itself from its recent encounters, to trim its sails and tauten its cordage, before it plunges into another stormy sea of contention and excitement.

MISS EDGARTON'S LECTURE ON GOSSIP, as delivered in Baltimore, was a brilliant success. The great hall of the Maryland Institute, the largest lecture hall in the city, was packed with an attentive and intelligent audience, testifying by their frequent and prolonged applause the delight with which they listened to this gifted young woman.

THE Legislature of Wyoming have abolished Woman Suffrage over the Governor's veto.

[For the True Woman.]

A Sixteenth Amendment.

BY MRS. DAHLGREN.

It is proposed that an added Amendment to the Constitution of the United States shall be asked for, to read thus:

"*XVI. Amendment to the Constitution of the United States of America.*"

"Congress shall have the power to, and shall pass laws, which shall be uniform throughout the United States."

"To regulate the transfer and descent of all kinds of property."

"To regulate marriages, and the registration of the same, and the registration of births."

"To regulate the right of dower, and all rights and obligations of married persons."

"To regulate divorces and to grant alimony, but no divorce *a vinculo matrimonii* shall be granted, except for the cause of adultery, and in such case the offending party shall not have the privilege of marrying during the lifetime of the offended party."

Now, it strikes us, that there is true statesmanship in these suggestions, and we make no doubt but that they reach, more fully than any measures yet proposed have done, the very serious evils under which we labor. The facility of divorce, which has existed in this country, and notably in some States, can only find its parallel by a recurrence to pagan laws. Among the pagans, there existed the greatest latitude of divorce. What is now contended for, among the free-love wing of the Female Suffrage party, as a "*new departure*," and as a verging towards perfection, is only an attempted revivification of the "*old departure*," and of the effete humbug of heathenism."

These new apostles of license scarcely ask more than has already existed in the various eras of corruption, during which the most horrible licentiousness prevailed, for centuries before, and at the coming of Christ.

The right of women to repudiate their husbands was in force among the first Romans. We are now again asked to go back to those Satanic days, when familiar spirits possessed men and women; when the necromancers—they who consulted the dead, as do the modern spiritualists—electrified the godless; and when the passion swayed, the ill-tempered, or the interested, found *divorce easy*. In those most fearful days, when the earth, grown sick unto death of the burden of wickedness and sin, groaned for the advent of the God-man, Satan seemed, indeed, to have been unchained, as we are told he will be again in these latter days, and to have roamed almost at will over the darkened face of an unredeemed world. During those days legions of diabolic spirits were at times sent to possess bodily those who had made themselves the objects of God's

wrath. Do we not witness a renewal of the malediction?

In those ancient days, when the baleful principle of *individualism*, as contra-distinguished from *unity*, which is the true type of marriage, when separate, distinct interest, rather than a state of oneness, marked the marriage relation; in those days a new system of jurisprudence was established, which declared Roman matrons to be the independent companions of their husbands—thus creating a separate, rather than a common interest in the matrimonial alliance. After an interval of two thousand years, let us see, in all sadness, how exactly history has repeated herself amongst us: Among the pagans divorce was easy; and it has been made equally so in various portions of our own beloved country. What happened among the heathen, as a consequence of this violation of the original law, has also been witnessed here. Of the former, we are told that such trivial causes came to be assigned, as reason of divorce, that if a wife went to the theatre without consent of her husband, divorce was granted. Have we not seen reasons almost as inadequate have force amongst us? Our civil law of marriage has, indeed, gone far to find a pagan archetype! And in former times, as now, the same results have followed.

Among the pagans, at one time, the law permitted a dissolution of marriage by the abdication of one of the associates. We find that this principle became a source of immense corruption. Passion, caprice, interest, daily suggested multitudinous causes of divorce.

Want of space forbids us to relate incidents with a greater particularity, but the history of the effect of these lax laws with regard to marriage reads like an account of what is happening, in this connection, amongst ourselves. With us, as with the Romans, *both sexes* alternately felt the injury. What amazing stupidity in our Solons, to have re-enacted laws, not only framed upon such flimsy and specious theories, but which had actually been tried and confuted by the sad experience of past ages!

The heathen did not possess our advantage, for with them all was speculation, darkness, confusion and experiment; while we claim to be Christian, and may read with faith-illumined eyes the Divine law, which our blessed Lord gave to us.—The God-man, as the perfect examplar of purity, taught us the *unity*, the indissolubility of marriage. Verily, those old pagans, if indeed they are permitted, in the present manifestations of diabolism, to rattle the dry bones of iniquity and bestir themselves in their unsanctified graves, and to bodily possess, as of old, those who consult them; verily, with what impious satisfaction and immeasurable scorn must they look upon their deluded and besotted worshipers, thrice sodden in the bitter ashes of ignorance, while all around them stream forth the bright rays of Christianity. And shall the Christian matrons of this land listen to the perverted clamor of these restless spirits? Did not this legion once sit by the wayside, and cry out, with an exceeding loud cry of anguish, at the approach of the Divine One, because He brought to us the healing of a new dispensation. Now, like an echo of the same lamentation, comes this loud cry and clamor, invading Christian homes. The manifold evils that resulted in pagan times from the system of individualism, and of easy divorce, proved fully, *then as now*, and *conclusively*, that such a state of things is alike destructive of happiness and virtue, and adverse to the common interest of society. And here let us again note a radical evil in the whole Female Suffrage status—a pernicious theory upon which it rests, namely, that the individual, rather than the common good, is to be sought for. The principle is pagan, and is utterly subversive of Christian society, which rests on the unity of the human race, and looks to that alone, which will produce the greatest general good. This is such an important truth, that volumes might be written upon it, and every sentence lay bare some fallacy of modern times. It is almost the key-note of Christianity—the abnegation of selfish, of individual interest, in the furtherance of the great needs of humanity. But nothing short of absolute love of God may inspire this sublime love of one's neighbor, this oblivion of self. When this becomes the general law, society will have attained the *heroic*, and a true millennium will have dawned upon us. Yet ideal as seems the standard, legislation should be based upon it, as upon an eternal truth, or society will fall to pieces, as built of human hands. We cannot too often repeat, that although a principle may seem a mere abstraction, in this money-making age, and as such unworthy of being used as a foundation, yet it is the only living reality. When the riches we make haste to gather are scattered by the on-rushing storm, or shrivelled by consuming heat, there will yet remain to us the truer wealth of good principle. A God-fearing, law-abiding nation may never be bankrupt—or, in other words, the true prosperity of a nation must rest upon a fear of God; for a merely material progress is utterly insecure, and really unsubstantial. Let us not be deceived. Babylon seemed to be great, but great was the fall thereof.

So innumerable were the evils that had arisen in pagan times, from easy divorce, and from those very principles of individualism in marriage, now advocated, that all the various remedies sought for were found to be insufficient, until the Christian princes legislated. Augustus tried in vain to repress the evil. Justinian attempted very severe measures of repression. Constantine legislated to make the condition more tolerable. But the *new rule* was only effectively laid down by Christ, the *only Saviour* of mankind. As a nation, we have sadly departed from that Divine law, given us by the only true Redeemer of society: and we are reaping fast enough the harvest of infidelity, license, insubordination, and even threatened social revolution. Now, any law enacted by Congress, just so far as it re-establishes that order, truly called Divine, will just to that extent repress the present evils. Although the more conservative Female Suffragists disclaim all intention to weaken the marriage tie, yet they prove themselves to be miserably deficient in logic when they do so, for the status they claim for women will, if obtained, most surely destroy the headship and the unity of the family state. We do not regard with much apprehension these efforts of the purer faction of the Suffrage party; because, so long as the virtuous instincts are appealed to, they will decide in favor of the preservation of the Christian household, framed according to the Divine law. *But we do fear an unbound Satan*, who, casting aside all fetters imposed by law, by decency, by morality and Christian tradition, calls outright upon human passions to arouse and act their frenzied will. There exist seething, slumbering masses of sin and corruption, which may be fanned into dangerous activity by their inflammatory appeals.

No nation may feel secure that it rests not upon such volcanic masses. Once awaken a spirit of insubordination to authority—let the kindled flames of human passion burst forth into acts of lawlessness—and we may sooner repress the tidal wave that engulfs all within its reach, or repress the treacherous upheavel of what had seemed the everlasting foundation of mountain heights.

We would commend to an attentive consideration this proposed XVI. Amendment, as one which seems to comprehend the vital issues at stake, and, at least in some measure, would strike at the root of the evil, which is really the present pagan perversion of the marriage tie. Let us not be deceived: the real fight, the true crusade, is against marriage—we mean Christian marriage. Female Suffrage is only one means to a sure end—a side issue, as it were. Satan knows full well what he is about, and if we will persistently fold our hands, and cry peace, when there is no peace, it is not so with him—he is full of diabolic action.

The Lord's prayer, intended to meet all the wants of humanity, may well apply to the removal of causes of dissension in the marriage relation, which grow out of the easy divorce system. Our Lord teaches us to pray: "*and lead us not into temptation*, but deliver us from evil." Let our law-givers remember this holy precept, and remove the present causes which "lead into temptation," then may we hope to be delivered from such manifold evils.

MR. BUTLER has presented in the House of Representatives a bill to provide for Female Suffrage, which has been referred to the Committee on the Judiciary.

The True Woman.

EDITED BY MRS. CHARLOTTE E McKAY.

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Baltimore, Md., January, 1872.

NEW Subscribers will receive the back numbers of THE TRUE WOMAN, or by sending us seventy-five cents, the back numbers of the present year, and be considered subscribers for the year beginning March, 1872. Old subscribers are respectfully requested to renew their subscriptions at an early date.

WITH the compliments of the season to our subscribers and friends, we pledge to them for the coming year our best efforts for the cause in which they, with us, have a common interest.

We continue to receive enthusiastic responses from all parts of the country, while our daily increasing subscription list, comprising names from thirty-one different States and Territories, testifies to the unanimous determination of the noble and true women of the East, West, North and South, not to surrender their "Right not to vote." We have no conventions, no bazars, no organization. The small price of our paper does not warrant payment of canvassers, or presenting inducements to news companies, and we must therefore still depend on the voluntary efforts of our friends and sympathizers. We already note the favorable effort of our labors in the more healthy tone of the public press on the subject of Woman Suffrage, and we solicit the continued activity of our friends throughout the country, in the full belief that their combined efforts will achieve the much desired result.

WE are pleased to see, in recent newspaper articles, that our fellow-citizen, Dr. J. E. P. Boulden, advocates the same principles on Female Suffrage, as we endeavor to maintain in this journal.

MRS. SARAH NORTON, formerly connected with the *Revolution* as an advocate of the "progressive doctrine" of Woman Suffrage, having, as she says, "progressed out of it," is now lecturing on "The Frauds of Woman Suffrage," and is an earnest opposer of the cause she formerly upheld. She opposes it on the ground of the mischief it will bring to society and the sex, while admitting that under a Republican form of government women, as citizens, have a natural right to it. In this admission we differ with Mrs. Norton. We believe that there is a clear and proper distinction between suffrage and those things which may be considered inalienable rights, such as life and liberty. These things are common to all, and the man or woman who is deprived of them without due process of law, or just cause, may justly complain of outrage. But suffrage is not common to all—not "an inalienable right," but, in the words of Judge Cartter, "has uniformly rested upon the express authority of political power, and been made to revolve within the limitations of express law." It is in the gift of the State, and to be disposed of for the benefit of the State, and not for the benefit of individuals or a class.

THE Boston branch of Woman Suffragists held a "Convention" in Baltimore on the 7th ult. and evening preceding. It is difficult to understand why a meeting of from one to two hundred people, in a small hall, addressed by Mr. and Mrs. Blackwell and their two lady followers, should be dignified by the title of a convention. Each succeeding meeting was, with very little variation, a repetition of the former, and the speeches with hardly any variation, such as the country has heard *ad nauseam*. James Freeman Clark and Julia Ward Howe were advertised for each meeting, but unfortunately "*missed the train*," and did not appear. Mr. Blackwell's statement that Woman Suffrage has become so great a political power in Massachusetts that during the recent campaign in that State a prominent candidate for Governor was compelled to withdraw on account of his known opposition to the movement, does not tally with the facts that General Butler, the avowed champion of Woman Suffrage, was signally defeated, and that the successful candidate, Mr. Washburn, has left his vote recorded against it in the House of Representatives. We give the following quotations from the Baltimore dailies:

[*From the Sun.*]

We see it again affirmed in one of the resolutions that "whereas governments derive their just powers from the consent of the governed, of whom women form a part," &c.; but the application of the principle in the present case is not so obvious. The consent of the women of America to government by men it would seem fair to infer, from the fact that the great mass of the sex have made no complaint about it, and only a mere handfull ask to be admitted to the right of suffrage. It may be added that boys and girls form a part of those who are governed as well as women, and by the same logic their consent is essential to the just powers of government. If, under the general designation of "women," young as well as old "girls" are included, that ought to be definitely stated, and also at what age the female is supposed to become qualified for an elector. In the male sex twenty-one is the specified age, but as women mature more rapidly than men, and come "of age" sooner, a question of some difficulty might arise on this point, for the boys might object to having a girl vote at eighteen, when they could not vote till twenty-one. One of the speakers declared that there were more men than women advocating Female Suffrage, and if that is the case, the number of its female supporters must be very limited. * * * * * *

Mrs. Campbell passed through the audience soliciting subscriptions to the Woman's Rights newspaper, published in Boston, of which she and those with her are either associate editors or connected in some other way. The matter of procuring subscribers appeared to be a paramount object with those on the stand, and they succeeded in getting a small number.

Lucy Stone appealed to those present to form an auxiliary society to further the object, [which they did not do.] The convocation was then declared by Mr. Blackwell adjourned *sine die*.

[*From the American.*]

But after all this is granted to the pleaders for Female Suffrage, there still remains the great feature of the whole question, which they handle as delicately as possible and treat as if it were only of minor importance, while in fact it is almost everything. Will the women exercise the right of suffrage when they are granted the power? Are they not the most strenuous enemies of it? Those who are happy wives and daughters are not apt to believe that their condition in life needs bettering, and still less are they apt to look in the direction of suffrage and a participation in politics If any considerable number of them desire to vote, we believe that they will very soon be granted the right. It is to the women that the suffragists should address their appeals, and if they want to make any headway they should endeavor to persuade them that they *ought* to vote. Until they can do that, eloquence and argument otherwise directed are very nearly wasted.

What the Washington Papers Say.

[*Sunday Morning Chronicle.*]

Suffrage-Shrieking Women.—For two days an organization known as the American Woman Suffrage Association, who have split from their New York sisters, have been holding public meetings, abusing the men and lauding the women, particularly themselves. All of the stars for the occasion have been imported from Boston, that "Hub" which people say supplies the fountain of all knowledge. It may be true it does, but if Boston has no other attraction than their poor, misguided women, who have babies (as they say they have) at home to cry in vain for their mothers, it would reflect more to Boston's credit to keep them in Massachusetts, as a more uncomely band of aspiring strong-minded could not possibly be brought out in one grand combination.

[*Patriot.*]

Of the scores there (Lincoln Hall), however, the great majority, it is believed, are opposed to Woman's Rights, as understood and advanced by the "shrieking sisterhood" that invaded Washington last week. No sensible man or woman will deny that in many things there is great inequality under the law, and that often the law-makers bore down harder upon the female sex than was demanded by necessity, or warranted by justice and equity. But they do not believe that the remedy is to be found in Woman Suffrage—in throwing our wives, mothers, and sisters into the dirty pool of politics, with all its corrupting and degrading influences. It is right and proper, however, that the public should know what these women (including Riddle, Higginson, Blackwell, *et al.*) have to say upon the subject. They should not be condemned unheard; and having had their say to full audiences at Masonic Hall on Friday night, and at Lincoln Hall on Saturday, the judgment of unprejudiced observers and hearers will be, that while Mrs. Stone, Mrs. Livermore, and their colleagues said much to prove that there should be a change in many laws, they fell far short of proving that this was to be acccomplished by giving women the ballot. They can, if they will, exercise more potent influence in other directions to secure legal reforms. Mr. Riddle, Mr. Higginson, Mr. Blackwell, Mr. Clarke, and the young gentleman from Tennessee, who spoke on Saturday, may be satisfied to have their wives neglect their household affairs and go about the country electioneering, but we are slow to believe that the mass of the husbands of the country have yet been sufficiently advanced to accept that situation.

Besides, there is a wide difference between the Suffrage women themselves, and how can they hope to convince others when there is no union and they do not act together? Mrs. Woodhull, it is true, says that all is tending to the same end, but the modes of accomplishment are so diverse that the people on the fence are at a loss to know which side to affiliate with. They don't like to swallow Woodhull's free-love doctrines and views, and the Plymouth Rock or Boston wing does not seem to be progressive, but is fiddling on the same old string that has given out such whining discordant notes for lo! these many years.

[*National Republican.*]

The attack on the *Republican* by the men-women, or women-men, who evidently feel that their effort to obtain fame has simply made them notorious, demads a few words as a final answer. In our columns—although open to fair discussion—we have mainly favored those who have endeavored to protect the good, and good women against the evil, and especially those evil-doers now attempting to break down the barriers between the sexes. We have opposed this Woman Suffrage movement because it will not add to woman's strength by giving her so-called rights, but on the contrary, weaken if not debase her. As plainly as circumstances would admit we have objected to this so-called reform, and denounced the already condemned reformers now insulting the common sense of the American people. If we needed any better proof that delicacy was not innate, and needed all the guards men have established to protect and maintain it in women, we should but quote the language of these public women. We prefer, however, publishing the views of one of that better class, who, in defending the dignity of true womanhood, gives us assurance that their influence for good will not be lost on man. Thus writes one of these earth-angels:

"Some think women would refine politics. I have always thought it would be a curse to my sex. Women have none too much refinement; when they lose that—which they are bound to do if they mingle in politics—they lose all their influence for good over your sex."

If women, reared with special care and guarded from all that might war on delicacy or purity of thought and action—if women, imbued with the utmost of devotion and true piety, whose lives are a living testimony of their being truly religious, can speak and write, as we quote, of the necessity of safeguards, such as privacy and seclusion, from public life—what will the reality be to the vast majority of women who are neither refined nor educated in the highest sense? We are appalled at the thought that something worse than French communism may come upon us when we see the practical workings of a system Mrs. Woodhull declares to mean free-love, and her more modest sisters protest they mean this under another name.

We prefer that women shall settle this question of Suffrage for themselves, and have every confidence that the motherhood of America will put down that which is more than folly and cannot be termed a delusion. We feel assured that, with women who feel as our correspondent, exerting their influence, the danger may be averted; and if the good women will only arouse to a sense of their duty in this matter, the question will be settled finally and forever. In the meantime the Suffragists appear to have it all their own way, and impudently pretend to speak for mothers, wives and sisters who do not choose to soil their robes by getting up opposition clubs, conventions, or meetings. One thing they can do, however, and that is, to exert their influence in a quiet, modest and womanly way against the Suffrage movement, and the movers therein. They can socially ignore the noisy people who insist on offering an affront to true womanhood when they say "woman must have the Suffrage." Only let this question be submitted to the better judgment of the better part of the sex, and we have no fear for the result. If they fail to check the inroads of the enemy, not only will woman be lowered, but society will relapse into barbarism.

Mr. Buckingham, in presenting a petition of women opposing Woman Suffrage, in the U. S. Senate, December 14th, said:

"I present a protest against the extension of suffrage to women. It is signed by Mrs. Almira Lincoln Phelps, of Baltimore, and by three thousand five hundred and ninety-eight other women; and this number, added to those who have already presented like petitions or protests, makes the number more than ten thousand who have been heard on this question as a unit.

"This protest is said to contain the names of many of the most highly respectable, influential, and talented women, who reside in ten different States, over sixteen hundred of them in the State of Connecticut. In looking over the names I find that I know many of them, and that they are entitled to great respect. They are not manly women, but women of good sense, and their judgment is entitled to consideration. They do not say anything in regard to the right of suffrage. They do not claim but that they have as good a right by nature to vote as men; nor do they assert but that a boy of ten years of age has as good a right to vote as they; nor do they say that the Government has not a right to adopt some arbitrary rule which shall define who may and who may not exercise the right of suffrage; but they are alarmed and express their alarm. Having, as they claim, now their full share of burdens and responsibilities, they fear that others more bold than they will place upon them other duties and responsibilities unsuited to their physical organization, and therefore they ask Congress to shield them from these dangers.

"They say they think the extension of suffrage to them will be adverse to the interests of the working women, that it will introduce a fruitful element of discord in the existing marriage relation; and that it will be fraught with great danger to the general order of the country.

"I sympathize with them. I see no possible benefit that can arise by the extension

of suffrage to women which shall be of advantage to them or to the country. I send the petition to the desk with its envelope of red, white, and blue, emblematical of their loyalty, [the petition was inclosed in a bag made of alternate stripes of red, white, and blue silk,] and ask that it be referred to the Committee on the Judiciary."

ALL who have attended the Woman Suffrage meetings for some years past, know with what complacency the speakers are in the habit of quoting the saying of "that wise man," John Stuart Mill, that all great reforms go through three epochs, viz., indifference, ridicule and opposition, with the flattering application, that their cause, having passed triumphantly through the first two, has arrived at the final one, which betokens immediate victory. Judging from the reception given to the late conventionists in Baltimore and Washington, we are led to ask if their cause has not suffered a relapse to the second epoch. A lady in Washington writes of them to her friend in Baltimore:

"I wanted to hear what they had to say in Washington, but I didn't like to go alone, as I am told that they have a way of scaring you to death, by saying, "all *not* in favor of Suffrage hold up hands," and woe to any hand that goes up! Then they come round and want you to subscribe a dollar to the cause, and if you decline, they say, why didn't you hold up your hand then?

WE have received, with the author's compliments, a little anonymous work, entitled, "*The Hens Who Tried to Crow;* an Apologue. London: Robert Hardwicke, 192 Piccadilly, W. Dedicated to a hen who does not wish to crow, in remembrance of some pleasant cackles." Under cover of this humorous and very amusing fable, the inception and progress of the Woman Suffrage Movement in England is portrayed. Here is a short extract:

"And the hens themselves made disturbance enough, if they did no more. They crowed, or, which equally pleased them, they fancied they did. They craned up their necks, they strutted, they flapped their wings, they flattered themselves that they were getting on famously, and their performances astonished their broods if they pleased no one else. How far superior, in their own eyes, were they to those hens who sat so patiently, day after day, on their eggs, and covered their chickens so carefully with their wings; contenting themselves with a cackle now and then with their neighbors, and displaying in those trivial employments energies and capacities worthy of loftier aims!"

[For the True Woman.]

Oberlin College.

BY REV. A. C. ADAMS.

Having occasion to spend a few days in this place, I have availed myself of the opportunity to study the character and workings of the institution known as Oberlin College.

Undertaken from zeal in the cause of education, and in a spirit of high religious consecration, at a time when the wants of Ohio and of the Mississippi Valley held a large place in the minds of Christian patriots; the town built for the College, and not the College for the town, in what was forty years ago a sheer wilderness; sixteen thousand young people educated by it wholly or in part; the record of its work written in the schools and pulpits of the whole surrounding country, in the civilization of the West, in the history of the war, to which so many of its sons gave themselves; early crudities worked off, and early prejudices against it dispelled, it stands now among our best and most useful institutions. Twelve hundred pupils to-day, quietly and diligently pursuing their studies in one or other of its four departments—"Preparatory," "College," "Ladies' Course" and "Theological School"—testify to the esteem in which it is held.

But it is no part of my object to blow the trumpet for Oberlin, but only to report, as you, Mrs. Editor, desired, when we last met, on the subject of the "Joint Education of the Sexes," as exemplified there. Not even on that subject have I any doctrine to propound, but only to give you the facts and opinions, which I hear from members of the Faculty, from families resident here, and from graduates of many years standing.

Young ladies—girls I would rather call them—have been connected with this institution from the beginning. This not upon any special theory of woman's rights or woman's duties, but from the conviction that women as well as men should be educated, and that the two can be better educated, in a broad sense of the term education, together than apart. At the beginning a specific course of study was prescribed for ladies, requiring a good common school education as preparatory, and extending through four years. It embraces the entire course of natural science, philosophy, and general literature pursued by the College students, the mathematics also, with a single slight exception. The ancient languages are omitted, with the exception of two years study of Latin. French and some other branches are added. The whole requires about six years more than is required in the higher female seminaries generally. At the same time it is at the option of any who wish and are qualified to take the full College course Something like one hundred young ladies have done so, and from ten to fifteen are now on the roll of the College proper.

Of the twelve hundred pupils now gathered in the whole establishment, seven hundred, in round members, are young men, and five hundred young ladies. They attend the general exercises of the College, both literary and religious, together. They recite together, so far as they are engaged in the same studies. They are not shut out from social intercourse. Besides incidental opportunities, the hour immediately following tea is free for calls at the parlor of the ladies' boarding house and in the families where pupils are located. The whole approximates, as nearly as practicable, to the natural relations of the sexes in a well ordered community. The young ladies are required to be in their rooms at half-past seven, P. M., in the winter, and at eight in the summer. All matters of discipline connected with them are under the care of the "Ladies' Board of Managers," ten in number, and, as I judge from the catalogue, made up chiefly of wives of the Professors.

What has been the result of forty years experience on this plan? Says President Fairchild, himself a fine specimen of a Christian scholar and gentleman: "Our anxieties have sometimes been aroused, but they have soon been relieved. Good order has triumphed. We have been watching through all these years with that intentness which a sense of responsibility, and a jealous interest in the school, must give. We have seen things to regret, but more to rejoice in, and we find every day occasion to congratulate ourselves on the satisfaction we feel in our work. If this peculiarity of our institution were set aside, half the attractiveness of our work would be lost." He says again: "Probably no one of the Faculty has ever seriously questioned the desirableness of the system. We have a full conviction that it tends to good order, that it elevates the standard of College morality, operates as a stimulus to individual exertion, even beyond a system of grades and honors, (which is discarded at Oberlin,) and secures to the student, to a great extent, the wholesome influence of home life during his years of education."

I might quote more, and more specifically, in the same general direction, and it is all substantiated by what I learn from other sources, but the limits of my time and of your space forbid. I make no argument on the subject. I do not cite the experience of Oberlin as decisive on the general question, but only give it as a contribution to the grand result. Forty years, ten College generations, thousands of individual cases are not to be despised. And yet Oberlin lays down no law for others. "Try it," is all she has to say. Whether it will be well to try it without the high and earnest purpose, the spirit of consecration to the public good, the strict religious principles which have characterized Oberlin, it is for those whom it concerns to consider; and, indeed, whether the education of men or women can be carried through successfully anywhere with Christ essentially left out.

It will be of interest to you, Mrs. Editor, to know that all the supposed radicalism of Oberlin, and all the zeal for womanly culture which have marked it from the beginning, have not inclined its people to favor Woman Suffrage. They find a grand and sufficient sphere for woman without casting on her the burden of political life, nor have I met anywhere a fairer and more candid, and at the same time conclusive treatment of the subject, than in the little book published by the honored President of Oberlin, "Woman's Right to the Ballot."

Oberlin, Ohio.

Correspondence.

[*From Hartford, Conn.*]

I am happy to send you the names of 16 ladies who will take "THE TRUE WOMAN" for this year, and hope to continue their subscription for 1872. These names are from the very best of our citizens, both in regard to position in society, intellectual culture and worth of character.

It has been a great pleasure to me to aid you in the noble work you have undertaken, and I know if I had the time to spare from other duties, and strength to endure the fatigue of walking, I could easily double the number of subscriptions I send you to-day, but these 16, with the 9 forwarded a short time since, make 25 in all, and if in each town or city where the paper is already taken, a few friends of the good cause could be found, who would bestir themselves to secure 25 new subscribers, your paper would immediately become self-sustaining, and not only that, but a power for good in our country, the extent of which we can scarcely comprehend. Everywhere I go I find the principles, of which "THE TRUE WOMAN" is the advocate and defender, justly appreciated, but the necessity for sustaining the organ of those principles not so well understood; but, when once explained, they have in most cases been readily admitted, and a prompt response given in the way of a subscription.

I think Mrs. Woodhull has shown her true colors now, and in her late distinct avowal of the doctrine of free love, or rather unbridled lust, (it is a profanation to use the word *love* in such a connection,) has so outraged public opinion that all sensible men and Christian women must at once leave her and her followers to their mental oblivion.

[*From Massachusetts.*]

"THE TRUE WOMAN" came to my notice for the first time last Saturday, and as (in common with my wife) I do not believe in the movement to give the ballot to women, and wish to assist a counter movement, I enclose a year's subscription for your paper. I believe in the movement to give to women all their true rights, but do not think that the best women in the country, as a rule, desire the right of suffrage.

The Right Not to Vote.

Our thanks are due to Dr. J. G. Holland for the November and December numbers of *Scribner's Monthly*, in which, along with a rich variety of instructive and interesting matter, we find a valuable paper on Woman Suffrage, entitled *The Right not to Vote*, by Wm. C. Conant. Waiving the discussion of the question whether woman as a citizen has a right to the ballot, and assuming that equality "has fought its decisive battle, and is the established creed of the future," he argues the question from the stand-point of woman's interests, and sets forth, in a convincing and masterly manner, the infinite wrong to woman and womanhood involved in the movement, considered in its social, civil, and political aspects. "The superior happiness and dignity of marital rather than independent support for women," "the trials and suitable occupations of the unmarried," "the proper idea of education, and of mental honor and power for women, her proper position in marriage, and relative to proposals of marriage, the legal disabilities of married women, "*the positive and terrible danger with which women are threatened* in the proposition to accept the right of voting and thus deprive themselves forever of the right to abstain," are discussed with great candor and good sense. We subjoin a few extracts, and hope many of our readers will be induced to procure the article and read it for themselves.

"Wielding always, in this country at least, a power in all departments which, if conscious of itself, could but smile at the feeble alliance of the ballot, women will have this additional power very easily as soon as they conclude to take it.

"The only question remaining, therefore, and the only inquiry here proposed, is this: What is the interest, honor, and duty of women, in regard to assuming an identical position with men? The question is evidently a question for women. It is certainly time for women to take it up seriously, consider it thoroughly, and express themselves upon it authentically. There are persons who assume to deliver the opinion and demand of the female sex. Women, it is true, reject for themselves, and justly, the common rule that silence gives consent. It is their right not to be forced to speak. Still, the determined effort to personate them in most important relations, by individuals whose sex is suspected to be rather a disguise, requires the principals compromised by the proceedings to scrutinize and dispose of them in a way of unmistakable authority. They begin to recognize this necessity. A very few have led forward in behalf of their sex, and if in some way the expense of canvassing and organizing the silent sentiment of women were but provided for, very instructive and indeed convincing developments might be realized. * * * * * * * *

"Women, good and bad, now stand paired off. Their common abstinence does not affect the vote either way. Shall the zeal or ambition of a minority be allowed to break this truce, and plunge the whole sex, against their will, into a conflict from which none can be exempt and which never will end? * * * * *

"The gravest evil connected with single women is their singleness, for it implies single men, and both together, on a large scale, constitute one of the most unhealthy conditions of society. Could we remedy this!—but at least we must not aggravate this. The most of mankind would sooner punish than encourage bachelors; but we all sympathize with single women, and, so far as they are concerned, would gladly make their lot as independent as it is inconvenient. But in this kind impulse, is it worth while to forget that, could we satisfy it, we should instantly multiply *both* the classes of single persons whose singleness is the greatest of misfortunes at once to themselves and to society? * * *

"It may be taken for granted, without argument, that the interest of marriage is the fundamental interest of society, to which all individual or exceptional considerations must bow.

* * * * * * * * * *

"Whatever exalts women in the estimation and affection of men rather than in their own conceit, whatever increases not their earnings but their charms, whatever gives them power not in markets and caucuses but in hearts, will improve the condition of the majority of single women in just the way they would prefer; will quite as much improve the condition of an equal number of single men; will make it easy for the inevitable remainder to provide for themselves; and will be a two-fold benefit to society, by at once multiplying families and increasing their happiness. Since the attraction to marriage is generally dependent on the same qualities which make amiable companions in marriage, and the happy development of the feminine nature is especially dependent on marriage and maternity, the equation may be reduced to simple and correct terms by saying that the grand interest and vocation of women is to persuade men to marry. Society looks to them for this high service, and there is nobody else to perform it, for nature has placed the means entirely in their hands. The means placed in their hands are noble and beneficient also in themselves. Such is their beauty, which in its merely direct action is worth more to man than all the other beauty with which the Creator has adorned the world; and it is in their own hands more than they think, not indeed to deface with pigments and other artificial contrivances, but to irradiate with health, culture, and grace. Such are their modesty, their purity, their gentleness, their tender ministries. Such, too, are their utilitarian virtues, domestic skill, taste, and economy, without the aid of which neither happiness, prosperity, nor virtue are practicable to the majority of men. These womanly powers control men by their feelings, reason, and interest at once. They not only induce marriage, but make it happy when contracted, give it a good report among them that are without, and certain of them (which is no small matter in these days) render it not impracticable for men to marry and support families. In all this woman is the artist of society, whose works are as far above art as a child is more and more beautiful than a picture of one. The instinctive study of women to attract the preference of men, and to make and keep for themselves a happy settlement in life, is worthy of all honor, so far as it is controlled by modesty and good sense, whether we consider its motive, its means, or its effect; and we are bound to say that the women who take so much pains to pour contempt upon this sort of husbandry, "speak evil of things which they understand not." To reduce the unmarried remnant of both sexes is an end worthy of statesmen and philanthropists, and why is it not worthy of a simple maiden, younger or older, we should like to know?

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"The number of women who have been drawn into insurrection so far, seems considerable when massed apart. But if viewed as a fraction of the whole, it is hardly more than infinitesimal."

[For the True Woman]

The Woman's Parliament.

By Mrs. Anna H. Dorsey.

Dux Fœmina Facti.

When ancient Ireland stood in the van of civilization, and the schools of the Druids were resorted to by the Princes and Nobles of Western Europe for the purpose of being educated in the sciences, philosophy and jurisprudence, and also, under her warlike kings and brave chieftains, the art of war, woman held probably the highest place ever awarded to her, in a political sense, since the world began. At the period referred to, two Parliaments met every three years at Tara, a Male and Female Parliament. The Male Parliament, which was composed of the Princes, Nobles, Druids, Chieftains, Doctors of the Law, Commanders of Battalions, and Master Artisans, and was presided over by the Sovereign of all Ireland, assisted by the four Provincial Kings, was called the Assembly of the Estates of Tara. The Palace of Tara, where the Sovereign resided, and in whose splendid halls the Estates met, is described by McGoheoghan and other historians as a marvel of superb architecture, where majestic pillars, graceful arches, lofty turrets encrusted with rare marbles, matchless statuary and gleaming fountains bewildered the eye and delighted the imagination. Near by arose another costly structure of marble no less magnificent than the Palace of Tara, but not quite so extensive in its dimensions, where the Women's Parliament held their sessions at the same time the Estates of Tara held theirs. This building was called the *Grianan-na-Nienghean*, meaning a Congress composed exclusively of women—in fact, a Female Parliament, but entirely distinct in design and object from that of the Assembly of Tara, clashing in no manner with its political purposes, neither interfering with, or hampering its free action, by claiming equal rights with it, or demanding to be heard on national questions. It was composed of the wives and daughters, also the widows of the members of the Estates of Tara, whose business it was to regulate in deliberative council all affairs pertaining to their sex and rank, from the highest to the lowest. They established rates of remuneration for female labor; designated the employments set apart for female competition; prescribed rules for dress, obligatory laws for the education of children, besides establishing a system of rewards and punishments for the better execution of their designs; and whatever their decisions, they were ratified by the Parliament of Tara, and became the laws of the land. If we may believe history, the *status* of women as wives, mothers and sisters suffered nothing by this triennial departure from the scenes of domestic life, for they were not engaged in a war with men, but bending their energies and talents to the elevation of their own sex, and exercising their high influence, aided by affection and intelligence, in forming the morals, and preparing the minds of their future rulers, statesmen, and defenders of their country's safety, for their sublime duties. The responsibility thus thrown upon those noble ladies, in giving them the power to regulate the affairs of their own sex, so far from unsexing them, elevated, and placed them on the highest pinnacle of honor in the estimation of the brave men of the land, who knew that their influence over the future mothers of the country would produce a race of good citizens and great men, for who among the women blessed with such examples and precepts could fail to be inspired with the desire and the effort to raise up sons worthy of their sires and their grand old traditions?

It is a fact which cannot be disputed, that the example, precepts and influence of superior women, whose moral force is equal to their intellectual power, contribute more powerfully to the formation of the character of good citizens, great and distinguished men, than any other cause. How frequently men who have risen high in the esteem of the world, gained elevated dignities, and by their works benefited mankind, have declared openly, and often with emotion: "I owe all that I am to my good mother!" But what time would the "good mother" have had to lay the foundation and help to build up a character whose life proved a blessing to the world, had she been occupied in the excitements of political affairs—in bawling herself hoarse on the rostrum—in struggling to wrest the sceptre of protection from the strong hand of King Ahasenius, and wrangling for rights entirely out of her sphere?

But we like the idea of the *Griannan-na-Nienghean*. We think if such an institution could be established, it would not only be a good thing for the interests of the women of the country, but would put a stop quickly to the shouts of the Amazons who are contending for the rights of suffrage; in other words, for the enactment of a law which will force men to lay down *their* prerogative that they may take it up. Had we a female Congress for the regulation of the affairs of women on the old Irish plan, how quickly could these roving, restless, revolutionary Sybils be assigned their proper places, where their energy and talents would be concentrated to some good purpose, and where, if *they* are barren of domestic ties themselves, they could benefit the motherless and fatherless, the widow and the destitute. There could also be laws passed restraining female extravagance; for keeping woman within the proper sphere of modesty and propriety without restricting their true freedom; for prohibiting all assemblies, dances and amusements tending to immorality; for guarding the young from the temptations of the dashing, flaunting, fast period in which we live, and training them to be wise, prudent mothers and good wives.

[TO BE CONTINUED.]

Tennyson's Last Tournament.—Among the many criticisms of this last of the Idyls, nothing can exceed in injustice and perversity that which makes any of its utterances lean to a seeming apology for free love. But as "to the pure all things are pure," so we suppose the converse of the proposition is true. The whole burden of the Idyls is the beauty, purity and strength of wedded love—

"Free love so bound were freest;"

the sanctity of the marriage vow, the sin, the shame, the unspeakable sorrow involved in its violation. The jealousy that guards it is portrayed in Enid, the vileness that trifles with it in Vivian. In Elaine its innocence is portrayed, while the guilt, wretchedness and wasted life of Lancelot, that has unfitted him for it, are too graphically drawn to need comment. In Guinevere we have the utter ruin that a false woman brings upon herself, and the horrible calamity in which she involves society, while in Tristram the crime of adultery, as the great murder incentive, need not have all its horrors described. The wise jokes of the fool, the great shriek of Isolt, the cloven brain of Tristram, write its character and the meaning of the poet plainer than any didactics ever did. And yet we are sorry that Tennyson has given so many of his fine verses to write the unreason of the sensual Tristram; but to wrest the drift of his poem, to make it favor licentiousness, would seem palpably impossible, and yet there be those who have done so.

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